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272 539x before, had fallen in love with a woman of extraordinary beauty, but for the last year he had been tortured by doubts as to her faithfulness. In order not to lose her, he would gladly forgive much, but again and again in the market places he has heard insinuations which have exasperated him anew, filling him with melancholy. During a moment of such mental agony, he ordered strong black coffee to be prepared for him in his house in the 'Anejza market place and then dictated the poem to his clerk.

Verse 1. *Bâḥ al-'aza* (or *enkašef al-'aza*) means "melancholy has taken hold of me; grief is seen on the countenance too." *Adîb* in the poetical language of the district of al-Ḳaṣîm, to which 'Anejza belongs, is a man who can both read and write. [212] [439] *Šâmi* is paper brought from Damascus. The commercial relations of 'Anejza with Syria in general and with Damascus in particular always have been much brisker than with Irak and Bagdad. 'Anejza, it should be known, is the center of the 'Aḳejl camel traders, who buy up camels all over Arabia, drive them through Syria to Egypt, sell them there, and on their return stop at Damascus, where they buy articles needed in inner Arabia and bring them home. 2. *Dwât al-ḥeber* [212] signifies drugs which mixed together and with water give ink; also an inkstand. In the towns of inner Arabia no fluid ink is sold. The inkstand is a small vessel made of either brass or tin and closed with a well fitting lid, into which a small piece of cotton-wool or camel's hair is placed and steeped in the prepared ink until soaked through. The clerk sits on his heels, holds the paper with his left hand, and writes with his right, dipping his pen in the inkstand almost constantly. His pens he cuts himself. Buying a few long reeds or sedges, he cuts off, when needed, a piece about ten to fifteen centimeters in length, shapes it with a sharp knife, *mûs*, into a pen, splits it, and tries it on his thumb nail, and the writing instrument, *sâḳ*, is ready. *Šaḍra* is also pronounced *šaṭra*, corresponding to *šafra*. 3. *Ḳufl mafhûḳ*. [414] The door lock in inner Arabia is more like a bolt than a lock. It is usually made of wood and both barred and unbarred with a wooden key. The iron lock and iron key are found only in mercantile booths and storehouses. *Mafhûḳ*, used when speaking of locks as well as bolts — and also of the throat — means, properly, "forced backwards or forwards." 4. *Dabwa'* are young locusts whose wings are just growing. They are so numerous at times

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16. Thou wilt comfort me whose love is ivory white
And who am still in torment, as those who appoint my road oppress me.

This poem was composed by Čen'ân âl Ṭajjâr and was recited to me by Prince an-Nûri.

Verse 1. *'Afaṣ*, the gallnut, and *zâǧ*, green vitriol (or copperas), powdered, are used to make ink. *Sǧile* is a sheet of paper. *Ziž* means dyed, blackened, covered with writing. 2. *Ḳâf* is a verse or a poem. *Swâhiǧ* are the torments of the soul, excitement, a passionate outburst. 3. The poet used to speed to his beloved, who dwelt far from his camp; therefore he had to sleep in the desert, often beside his she-camel which knelt, *mabrak*, over a snake hole, *ṭâǧ*. *Ṯenâje* are the four lower and four upper incisors. *Ṛamâliǧ* means "perpetually moving or dreaming with the eyes half closed." Fair women are fickle in love and changeable, which causes the lover much anxiety. 4. *Mḳejṣ* or *meḳiṣ* are midsummer camping grounds. Ğaw Fertež lies southwest of Ḥâjel. *Ṣarâhiǧ* (for *ṣahâriǧ*) are deep rifts in a rock, with narrow openings where the rain water keeps fresh for a long time. 5. *Ḥunṭa* is another name for wheat, *ḳamḥ*. The beloved maiden is evidently the daughter of a well-to-do Bedouin, as she can eat wheat-flour bread baked in the shape of thin cakes on a *sâǧ*, iron sheet about forty centimeters in diameter. The milk of young white she-camels is said to taste the best. 6. *Flâǧ*, or *felǧ*, for *ṭelǧ*, means snow or ice. *Šuddab* are small pieces of dry *ṛaṣa* wood, from which the bark has been peeled off; they are of a glistening whiteness; *šâḍeb* (pl., *šuḍḍab*) is equivalent to *bejaṣ* (pl., *biṣ*), meaning "white." 7. *Ṭe'es* is a conical sand drift. Its sides have gentle slopes, are very soft, and when sprinkled by light rain, *wudâǧ*, shine with a peculiar pink glitter. The *šîžân*, calves, are round and plump, like the *darâriǧ* or rollers used for letting down the rope with the dip bucket. This roller rotates in holes in two posts which are set in the ground and with the roller form a triangle. 8. *Tenseṣ*, she lets down, is said of a woman who undoes her combed or plaited hair, allowing it to fall down her back. *Dâǧ* means, properly, the separate tresses of the combed hair; *demâliǧ* those already braided. 9. The small rings worn above the ankles are usually of glass, but the wealthier women have them made of copper or even of silver, ornamented with fine chains from which hang tiny bells. These

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539x Verse 2. All were big with young, wherefore they were followed by their owners, who were unwilling to sell them abroad. The animals were to return to their herds so as to bring the owners further profit after bearing. *Hom jetabârú* means "they follow" or "they are coming after us." *Teḳel*, [231] instead of the correct *teḳúl*, "thou mightest say." 3. A hard, therefore erect, neck, broad breast, arched ribs, and bulging fleshy shoulders are considered good qualities in a camel. 4. *Mwaffeḳín al-ḫejr*, has the same meaning as *šájefín al-ḫejr*, perceiving luck. *Ṣu'lú* for *waṣṣelú* or *ṣelú*, "Make to reach" or "Bring!" *Ṛowá*, or *'ejál*, indicates youths of eighteen to twenty [415] years, also heroes gallant in war. 5. *Ṣandúḳ* is a small box, case, or chest, a rare thing among the Rwala. The prince alone has one 50 centimeters long, 30 wide, and 20 high, in which he keeps his papers and money. As the common Bedouin thinks that every box is filled with gold, the traveler must wrap his cases containing scientific instruments in sacks, lest they arouse a desire for booty. The youths are to guard our poet's message like a treasure box. *Fetijje* is a she-camel from six to ten years old; the milk of such *fetât* is said to taste the best. 6. *Rajjeẓú*, *waẓẓefú*, *waẓfú* or *ta'awwaḳú*, mean "Halt!" [276] "Stop!" or "Wait!" *Ṛaljún* is a tobacco pipe with a long stem; among the Rwala it is used only by women. *Ḥeber* is [212] a dry powder made from gallnuts and green vitriol which is put into an inkpot and mixed with water. 7. *"Ḥúfú 'alejhen"* [484] shouts the caravan leader to his comrades when the saddled camels have risen with their loads; thus he orders them to look around the camping place to see if anything has been forgotten, to examine whether the burdens are placed on the camels so as not to overbalance or gall the animals and whether the straps are tight, the saddles do not lean to one side, etc. *Ḳarámiš al-ḫala* is the outfit needed in the desert, such as waterproof bags filled with water, flour, dry locusts, matches, and the like. Many a rider would take all kinds of supplies when going to the desert, but if he has to leave in a hurry, he has to be satisfied with what is just handy or ready, *wálmát*. 8. The road from al-Ġowf to the Ḥawrân leads almost directly northwest; the North Star is therefore against the rider's right shoulder. *An-na'âjem sabe'a* are the seven principal stars of the Great Bear. 12. Al-Âjde is a division of the Weld 'Ali, famous for its wealth, as are also the Âl Sa'dûn, the house of the head chief of the Muntifek tribe.